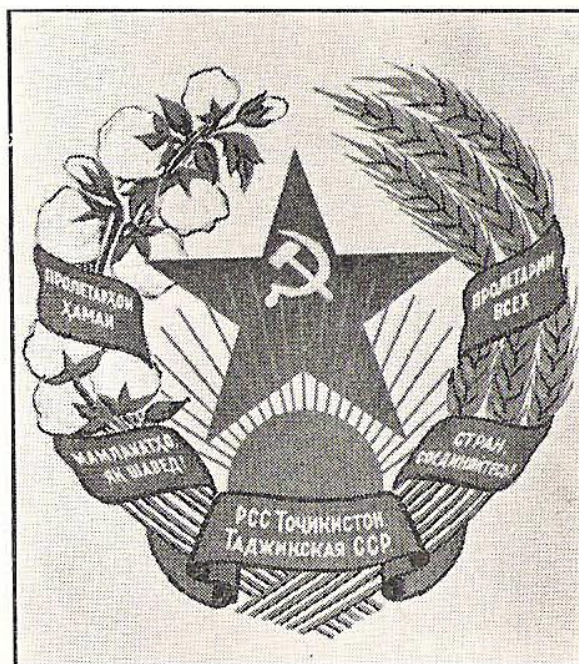
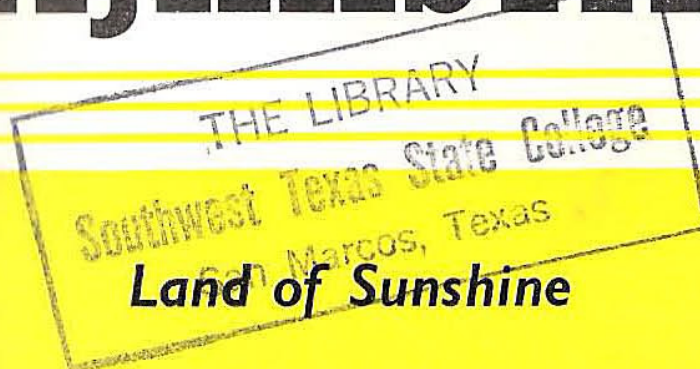


THE FIFTEEN SOVIET REPUBLICS
TODAY AND TOMORROW

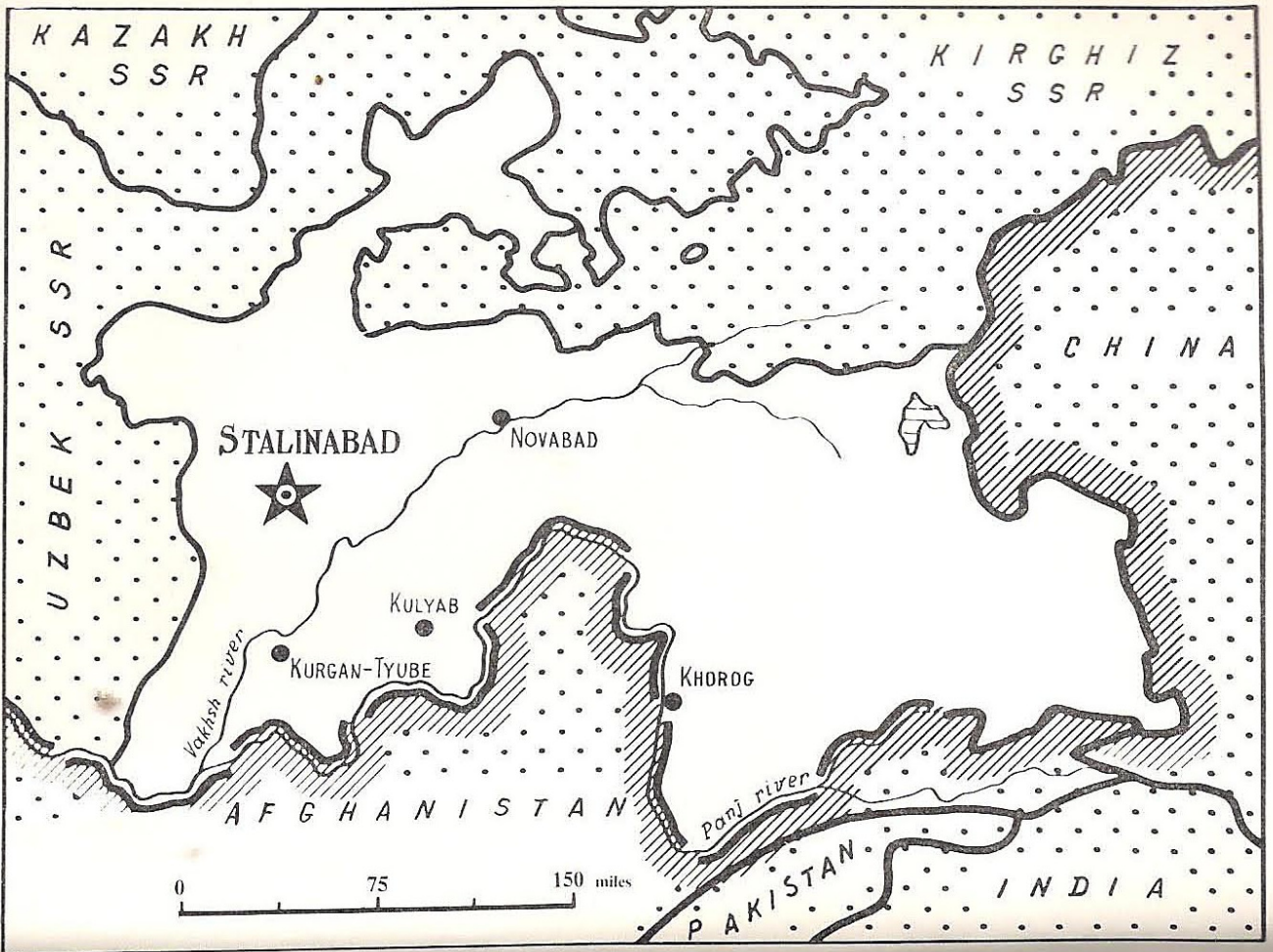
TAJIKISTAN



Tajik Soviet Socialist Republic

by

Nazarsho Dodkhudoyev
Chairman of the Tajikistan SSR
Council of Ministers



THE FIFTEEN SOVIET SOCIALIST REPUBLICS
TODAY AND TOMORROW

TAJIKISTAN

Land of Sunshine

by

N. DODKHUDOYEV

Chairman of the Tajik S.S.R.

Council of Ministers

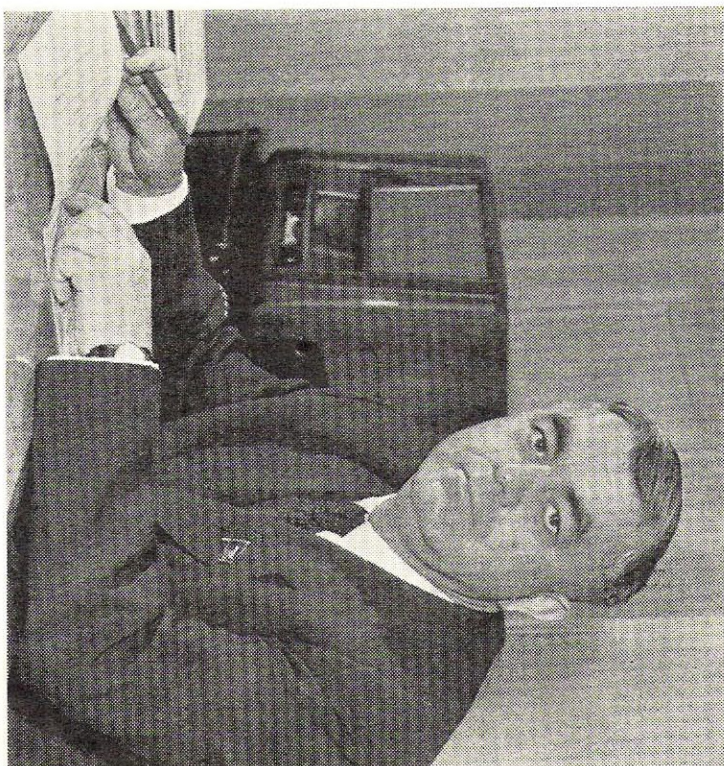


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NAZARSHO DODKHUDOYEV

A Note on the Author

NAZARSHO DODKHUDOYEV, Chairman of the Tajik S.S.R. Council of Ministers, was born into a poor peasant's family in a small mountain village in the Pamirs in 1915.

He graduated from a teachers' training school in Khorog (Pamir area) and subsequently worked mostly as a journalist.

He was elected to a local Soviet of Working People's Deputies in 1936, and Chairman of the Gorny Badakshan Regional Soviet of Working People's Deputies in 1948, and simultaneously a deputy of the Supreme Soviet of the Tajik Soviet Socialist Republic and the U.S.S.R. Supreme Soviet.

In 1950 he became President of the Presidium of the Supreme Soviet of the Tajik S.S.R. or, in other words, President of Tajikistan.

In 1956 the Supreme Soviet entrusted him with the formation of the Republican Government.

Such, in brief, is the life story of this typical Soviet statesman—peasant, journalist, and people's leader.

Tajikistan Soviet Socialist Republic

The Roof of the World

IT is difficult to describe the unique character of the land we Tajiks call our country. Its special features are made up of thousands of peculiarities: landscape and climate, clothes and customs, cultural traditions. . . .

Tajikistan is a sunny, mountainous country. I was born in the Pamirs, on the Roof of the World, as it is called. The mountain plateau of the Pamir region lies so high up and the air there is so rarified that a newcomer finds it difficult to live there.

The ascent to the dazzling snow peaks is never attempted except by experienced mountaineers, for it is a real feat to reach the top of the towering Pamir mountains.

The mountains are cut up by deep gorges, with torrential rivers thundering at the bottom and eventually joining to form Central Asia's mightiest river—the Amu-Darya.

It is through one of these gorges that planes fly to and from Khorog, the administrative centre of the Gorny Badakshan Region. Passing through a corridor of bulging rocks, the plane looks no bigger than a fly.

In winter, when avalanches block up the road to Khorog, the plane is the only link with the outer world. Flyers say the Khorog line is one of the most difficult.

There are not many Tajiks living in the Pamir mountains. Most of them dwell in the hot, sunny valleys surrounded by mountain ranges. Here, in the foothills, the mountains are not very high and the valleys are wide and fertile.

During the spring rains the slopes are covered with luxuriant foliage, though it soon withers in the scorching southern sun, and the only green grass one finds is in the alpine meadows, where flocks of sheep graze in summer.

The sun beats down on the earth so mercilessly in summer and the rains are so rare, that the soil dries unless man irrigates it. And, conversely, where there is irrigation everything grows fast and tempestuously.

The valleys are best seen from the mountain passes. Somewhere on the side of one of them, and slightly higher, stretches the silver thread of a canal—the life artery in these parts—and branching out from it is a maze of other silver threads, somewhat narrower and shorter, like capillaries, which end up in the cotton fields.

The villages are huddled around groves. There are almost no forests in Tajikistan.

For generations, the main building materials were clay and reeds growing in the lower reaches of rivers. It was of clay and sun-dried bricks that the Tajiks built their houses and barns, and it was of these same materials that they made fences.

My country, Tajikistan, looks very different from what it was

thirty or forty years ago, although the mountains and the blazing sun are the same. Its appearance has been changed by people.

They knew what they were working for; the road to the new life was pointed out to them by the Communist Party which expressed their thoughts and hopes. Under its guidance, they dug new canals and life sprang up where the desert had lain.

Dams were built to bar the rivers, forming large artificial lakes. Modern, cultured cities took the place of the wretched villages.

In many places the original landscape was changed by the appearance of factory chimneys, derricks, and electric pylons.

Tajikistan is a comparatively small country, though its territory—55,000 square miles—is bigger than that of Austria.

Tajikistan lies in the very centre of Asia and borders in the East and South on China and Afghanistan, with only a narrow strip of Afghan mountains separating her from India and Pakistan. To the west and north, Tajikistan has a common frontier with two Union Republics—Uzbekistan and Kirghizia.

My country lies in the same latitude as Japan, Korea, Greece, Southern Italy and Spain. But, being mountainous, it possesses extremely diversified natural conditions.

In fact, it is a miniature carbon copy of the Soviet Union in so far as the natural zones are concerned: there is everything—from the dry subtropics to the everlasting snows. In summer, when the southern plains wither in sweltering heat, the weather on the high plateaux and in the mountains is as cold as in the tundra.

The population of Tajikistan numbers 2 million. The Tajiks became a *narodnost** in one of the feudal periods about 1,000 years ago. Their ancestors were such ancient Central Asian peoples as the Sogdians, Bactrians, Tocharians and others. They created a high culture and were skilful artisans and industrious tillers.

A Socialist Nation

Tajik soil has been trodden by different tribes and peoples, including the Arabs and Mongols. It was the site of wars of Alexander of Macedonia. Religion and language changed with the centuries, but national development proceeded uninterruptedly.

The Tajiks have now become a socialist nation and have built their own republic under the guidance of the Communist Party. It is a sovereign state within the framework of the Union of Soviet Socialist Republics.

Tajikistan has its own Constitution, adopted by the Supreme Soviet of the Tajik S.S.R. Our territory may not be altered without our consent, and we ourselves determine the administrative and territorial demarcation of our Republic.

The Tajik Republic has its own system of local organs of state power,

* The Russian word "narodnost" has no real equivalent in the West European languages. It denotes an ethnical community of individuals possessing a common territory, a common language, and a common culture, but lacking a common economy. Thus it refers to a community of people that has not yet reached the stage of being a complete nation.—Ed.

its own criminal and civil legislation, its own judicial system and method of legal procedure. Under the Constitution of the U.S.S.R., our Republic, like the other Union Republics, enjoys the right to enter into direct relations with foreign countries.

The Tajik people decide all their internal affairs themselves. Our government directs the entire economic and cultural development of the country. The Council of Ministers of the U.S.S.R. cannot annul decisions or revoke orders of the Tajik government.

Finally, the sovereignty of our Republic is guaranteed by the right to secede from the Federation, granted to us by the Constitution of the U.S.S.R.

Legend and Reality

A man hearing Tajik songs, sayings, fairy tales and legends will easily discern one common distinguishing feature—in one way or another they all concern water, the source of life.

In my country, where for centuries torrential rivers changed their course of their own free will, where the tropical summer sun is enough to turn non-irrigated land into a lifeless desert during one summer—in my country, water and life have always been synonymous.

And it is not accidental that the heroes of folk legends and songs were always people who found water and built canals for their country. I would like to relate one legend here. One day, the story goes, a torrential river changed its course and left the possessions of the beautiful Princess Zimin. For her people, the departure of the river was a great misfortune: it meant starvation, slow but sure.

The proud and beautiful Zimin saw that too. In that hour of danger she announced that she would marry any man who brought water back to her land.

The courageous Farghan, who loved her dearly, undertook the difficult job, deciding to return the river to its old bed by hewing a hole in the rocks.

But while he was busy with the task, the rich Uzzabai resolved to trick Zimin into marrying him. He brought a lot of mats to her palace and laid them out along the old bed of the river in the night. When the moon rose, Zimin mistook the sparkling mats for a stream.

Uzzabai deceived Zimin, but the fraud was soon discovered and the dishonoured Princess threw herself off a high cliff. Saddened by her death, Farhad failed in his task.

There is an important social significance to this folk legend. In Tajik, Zimin means land. For people living in constant fear that the river irrigating their land may leave never to return, for people fearfully watching the *aryks** growing shallower with each passing year and watching their fields become more and more arid—for such people there was no price they were unwilling to pay to be sure that they would always have water.

Yet for centuries they suffered from lack of water, although they constantly paid for it. The greedy rulers did nothing to retain water on the peasants' fields.

* Little canals.—Tr.

Oppression

Before the October Revolution, Tajikistan was a land of poverty and deprived of all rights, a land of unparalleled social and national oppression, and cruelly exploited.

The Tajik people were doomed to slow physical extinction, first by the Bukhara emirate, one of the most despotic and cruel regimes in Asia, and then by the colonial system of the Russian tsars.

Ruled by numerous officials and the clergy, who lived on mercilessly extorted levies, the working people were deprived of all political rights and their property, and even life, fully depended on the whims of the emir and his entourage.

The revenues squeezed from the sweat and blood of the working people, who were no better off than slaves, went to satisfy the insatiable desires of the emir. Not a single kopek was spent on public education, public health or any other cultural purposes.

All the basic wealth in pre-revolutionary Tajikistan—about 85 per cent of the arable land, 57 per cent of the cattle, and the water belonged to the emir, the beys,* the officials and the clergy.

The beys increased their estates through buying up the land of the ruined peasants; the poor suffered from lack of land and unbearable taxes.

The tax collectors used every possible trick to rob the peasants of as much as two-thirds of their harvests.

And it was not only the harvests that were taxed: there were taxes for weeds, for ploughing, for water, for produce brought to the market and for cattle, for goods transported from one province to another, for marriage and for birth, for the right to use roads and for the right to live on earth . . . In fact, the only thing for which the Tajiks paid no tax was the air they breathed.

If a peasant failed to pay taxes or disobeyed the authorities, no matter how slightly, he was thrown into a *zindon*, a prison hole from which few came out healthy and still fewer alive. People were executed arbitrarily, merely at the word of the emir.

Those terrible times were well described by Mirabid Saido Nasafi, Tajikistan's greatest poet of the nineteenth century:

"The *aryk* has long run dry

And looks like a poisoned pipe.

The rulers have imbibed so much blood

They look like ripe pomegranates."

Years passed, but the people's dreams about water remained merely dreams.

"A child is dearer than gold and water is dearer than a son," goes an old, bitter Tajik saying reflecting the people's painful and tragic position.

The Great October Socialist Revolution smashed the fetters of the social and national yoke. The Tajik people won freedom and national independence, and set out energetically to build the life they had dreamed of, to put the nation's basic wealth—land and water—to a just and rational use.

Thrown out of the country by the Revolution, the former Emir of Bukhara, Said Olim Khan, appealed to the League of Nations to help him to regain his throne. In his voluminous appeal he sought to represent himself as a kindly ruler whose efforts were directed solely at improving the lot of his subjects. Yet the only example he could cite to back his claim that he had given twenty-five years to the service of his people was the construction of one small bridge!

The Revolution took the land from those who did not till it themselves. The land and the waters must belong to the whole people—such was the slogan of the Communists.

The land and its waters were given by the Soviet government to the peasants. At the same time the Soviet government resolutely tackled the task of developing new lands and building irrigation facilities on a large scale.

Irrigation

For centuries the vast valley of the tempestuous Vakhsh River lay idle. In the early thirties the Soviet government started building the Vakhsh irrigation network.

In those days, it was a big job even for such a big country as the Soviet Union. And a difficult one. The Soviet Union possessed neither the needed machinery nor the equipment. It all had to be imported.

It was hard to get to the construction site, for there were no good roads in Tajikistan. And, in addition, there were the enemies of the Soviet land: just before work on the construction commenced, Tajikistan was invaded by the Basmach bands of Ibraghim-Bek.

The foreign specialists who were shown the irrigation plans claimed it was impossible to complete the job within the time limits set by the Soviet government. It is true that the builders faced numerous difficulties, but they overcame them and a year-and-a-half later, in September 1933, the main facilities and the canal system were complete, and the sun-scorched valley began to receive the waters of the Vakhsh.

The first section of the scheme enabled the country to irrigate 54,000 acres of virgin land and to fill the old irrigation canals near the river with water.

The expansion of the Vakhsh irrigation works continues to this day. The Vakhsh must supply water for another 250,000 acres of land. With each passing year more and more land is put under crops.

The Vakhsh project was the first. The construction of new canals and the opening of new lands continued on a large scale right up to the Great Patriotic War.

It was resumed immediately after the war and on a considerably bigger scale than before.

In the north of Tajikistan are the arid Kairak-Kum Steppes (Kairak-Kum means prickly sand), which are split in two by Syr-Darya, the second longest river in Central Asia.

It was there that the construction of the Kairak-Kum Hydro-Electric Station was started in 1954. The vast reservoir created by the station's dam is called the Tajik Sea.

The Kairak-Kum station generates power for three fraternal Central

* A bey was a district governor.—Ed.

Asian republics. Most of this power, as well as the water from the Sverdlovsk itself, is used for mechanised irrigation.

There are two powerful floating pumping stations in the Tajik Sea now and they supply water for the Samgar Steppe and the Khodja-Bakirgan fields.

The Samgar floating station lifts water by three stages to a level of 550 feet and then irrigates 22,000 acres of land in the steppe. The second station irrigates almost as large an area.

The two stations are not working at full capacity yet and so the irrigated area will increase year by year.

Water has now also come to the Dzhirgatal Steppe from the Kairak-Kum, where a 26 mile canal has been built to irrigate 40,000 acres of land. The post-war hydro-electric projects are distinguished by the fact that they solve both power and water problems.

That was demonstrated especially clearly by the construction of the Kairak-Kum Hydro-electric Station. And that is also the case in the Vakhsh Valley, where the construction of the Perepadnaya Hydro-electric Station on the irrigation canal began almost simultaneously with that of the Kairak-Kum power plant.

The power from Perepadnaya will make it possible to irrigate those parts of the Vakhsh Valley where there are no rivers or streams.

In accordance with the seven-year plan, another station, the Golovnaya, is going up on the Vakhsh, and it will be bigger than the Kairak-Kum and Perepadnaya hydro-electric stations put together.

Its construction now is in full swing and it will be in operation towards the end of the seven-year period. The station's dam, nearly a mile long, will close off the Vakhsh and form a big reservoir whose water will be used for further irrigating this fertile valley.

The Republic's seven-year plan provides for another big irrigation project, in the Yavan Valley. From a hydro-technical point of view, it will be an extremely complex installation.

The Yavan Valley has almost no water at all. To get water there from the Vakhsh reservoir, the builders will have to hew a long tunnel in the mountains.

When the job is completed, the area of irrigated land in the Yavan Valley will be as large as that wrested after many years from the Vakhsh Valley.

A very complex and difficult job is being done in the lower reaches of the Pyandzh. The land there is swampy and the reeds were so high in the past they could hide a man on horseback. They hid even the excavators building the drainage canals.

The first thing was to drain the swamp waters and to do that 750 miles of by-pass canals had to be dug. And only after the irrigation network was built did the rich soil yield bumper harvests.

The total length of Tajikistan's irrigation canals comes to 27,000 miles. It is 2,000 miles longer than the Equator. The Republic's plans provide for the irrigation of another 375,000 acres of land in the seven-year period, the job to cost 1,675 million roubles. That means the Republic will spend 2½ times more on irrigation than it did in the seven preceding years.

Water in Tajikistan has been tamed by the people, who no longer create legends about their miserable and bitter life, but are busily engaged in creating for themselves a glorious present and a brilliant future.

Collective Farms

No matter how important it may be for Tajik soil, water, by itself, without man's labour, cannot create anything. The Communist Party showed the Tajiks that the path to welfare and prosperity lay in collective farming.

There are no individual farmers in Tajikistan today. They are all members of collective farms.

What are the advantages of these farms?

Take one of our average farms, say, the *Forty Years of October* Collective Farm in the Kolkhozobad Region of the Vakhsh Valley. Its founders came there from North Tajikistan shortly after the Vakhsh canal began to irrigate the land. The state granted the settlers considerable privileges and long-term loans for building their homes and barns, and for purchasing cattle. The farm grew year by year and the farmers earned more and more from the soil and their labour.

Let us see what this farm is like today.

The state gave it 67,000 acres of land for perpetual use. 62,000 acres are alpine pastures far from the farmers' settlements. There are 10,000 karakul sheep grazing on this pastureland.

Of the remaining 5,000 acres, 2,200 are planted to cotton and the rest to fruit, vegetables, melons and rice. The slopes are planted to crops that do not require irrigation.

Last year the collective farm earned more than 12 million roubles. Most of it—10 million roubles—came from cotton, 1.5 million from stockbreeding, and more than 600,000 from grapes, citrus and other fruits.

There are 612 households in the collective farm and the greater part of the income was distributed among them.

Every collective farm family received between 15,000 and 20,000 roubles in cash, four to five tons of grain, plenty of meat, vegetables and fruit. Under our conditions that means not just living comfortably, but living well.

The rest of the income goes to expand the collective farm: housing, machinery, fertiliser, and so on.

Or take the *Stalin* Collective Farm near the town of Kurgan-Tyubeh. Its income is even bigger and it works more efficiently.

The farm has 37,000 acres of land, of which 25,000 are pasture land, 4,370 are planted to crops requiring no irrigation, 4,120 to cotton, 250 to vegetables and melons and 600 to citrus and other fruit.

In 1958 the collective farm earned 28,670,000 roubles. It grew 4,831 tons of cotton (an average of 1.22 tons per acre) and that gave it 24 million roubles; 2,800,000 roubles came from stockbreeding and 421,000 from grapes and other fruit. The collective farm comprises about 1,000 households.

The families here earn more than at the first collective farm. The main field work is done by machines: the farm has eighty-two tractors, as well

as combine harvesters, dozens of lorries, seeders and other agricultural implements.

Everything at this big farm is done according to plan. In fact, it has its own seven-year plan which covers all the important tasks it has to fulfil: expansion of the area under crops and measures to increase the cotton crop.

The collective farm is to raise the total output of cotton to 6,000 tons by the end of the seven-year period. The plan also provides for new orchards and vineyards, new ponds for fish and ducks and geese, and improving its stock.

All this will increase the farm's income and enable the farmers to enjoy a still more prosperous and cultured life.

One of the items in the plan is new, comfortable housing for the collective farmers. This year, for instance, houses are being built for 400 families.

Cotton is the main wealth of Tajikistan, but a good look at these two collective farms, which, incidentally, are typical of others in the republic, shows that it's by no means the only thing they cultivate. Both collective farms grow a lot of vegetables, melons and fruit to meet farmers' needs. Apart from breeding large numbers of karakul sheep for fur, which is famous throughout the world, the two collective farms raise sheep for meat and have big dairy farms.

They also have large citrus plantations. Lemons are an absolutely new crop in Tajikistan and are cultivated by a special method: in deep trenches. In winter and in the frosty days of early spring these trenches are covered with glass. The Vakhsh Valley collective farms grow hundreds of thousands of citrus fruits.

Large-scale socialist farming, on the basis of first-class modern technique and extensive irrigation, have created favourable conditions for a rapid development in all the spheres of agriculture.

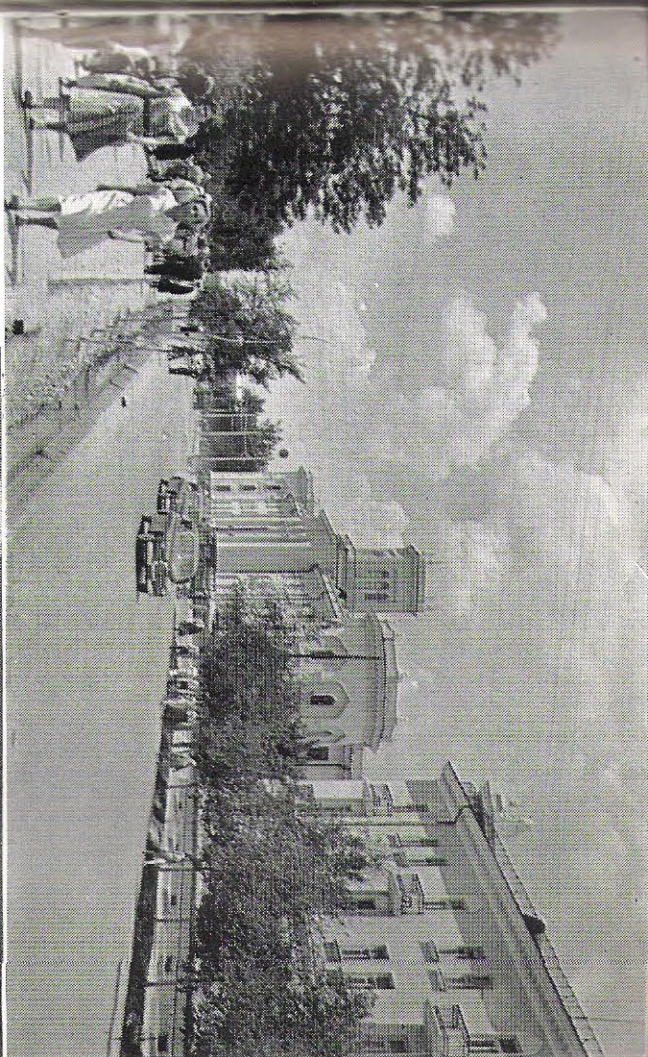
The collective farms in the Republic go in for mixed farming which earns them millions. The aggregate income of the collective farms in 1958 was six times that of 1940. Compared with 1940, the output of cotton rose almost 2.5 times (the quality was improved too), meat production increased 4.7-fold, wool—4.6-fold and milk—8.3-fold.

Democratic Management

The collective farms are managed on a broad democratic basis. Their members enjoy equal rights in resolving all the major problems. Day-to-day management is in the hands of an elected board headed by the chairman.

For many years now the members of the above-mentioned *Stalin Collective Farm* have elected *Kholmurat Turdyev* their chairman. The son of a poor peasant, he became an orphan at the age of seven. Working as a shepherd for a bey, he greeted the Revolution as a great day of liberation.

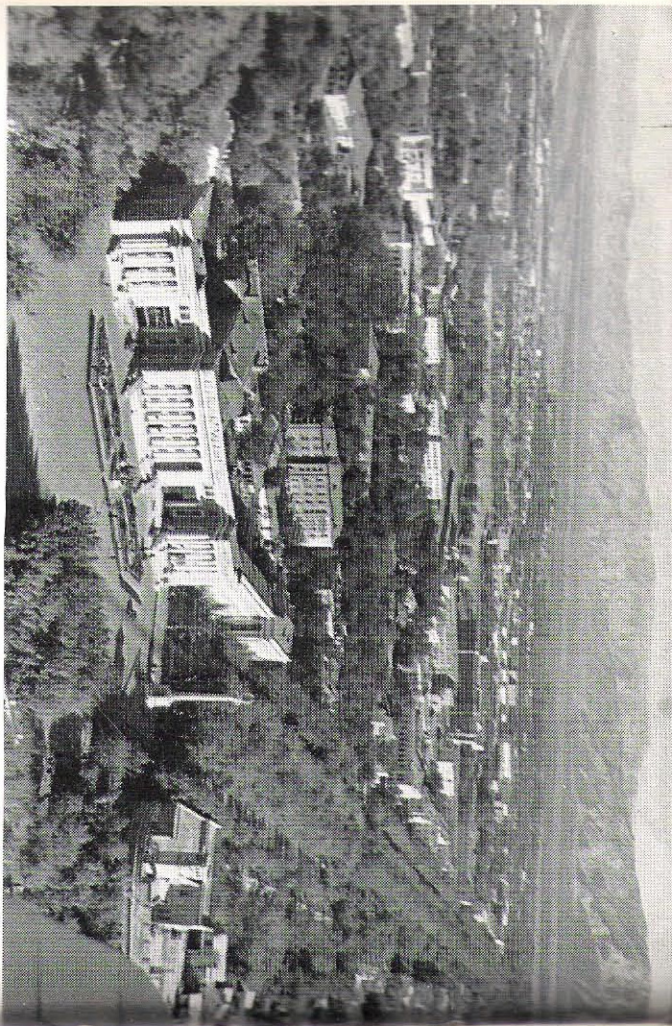
He was one of the founders of the collective farm in his village and one of the first tractor drivers in the Republic. And all the while this man, who had had such a hard life before the Revolution, studied: first



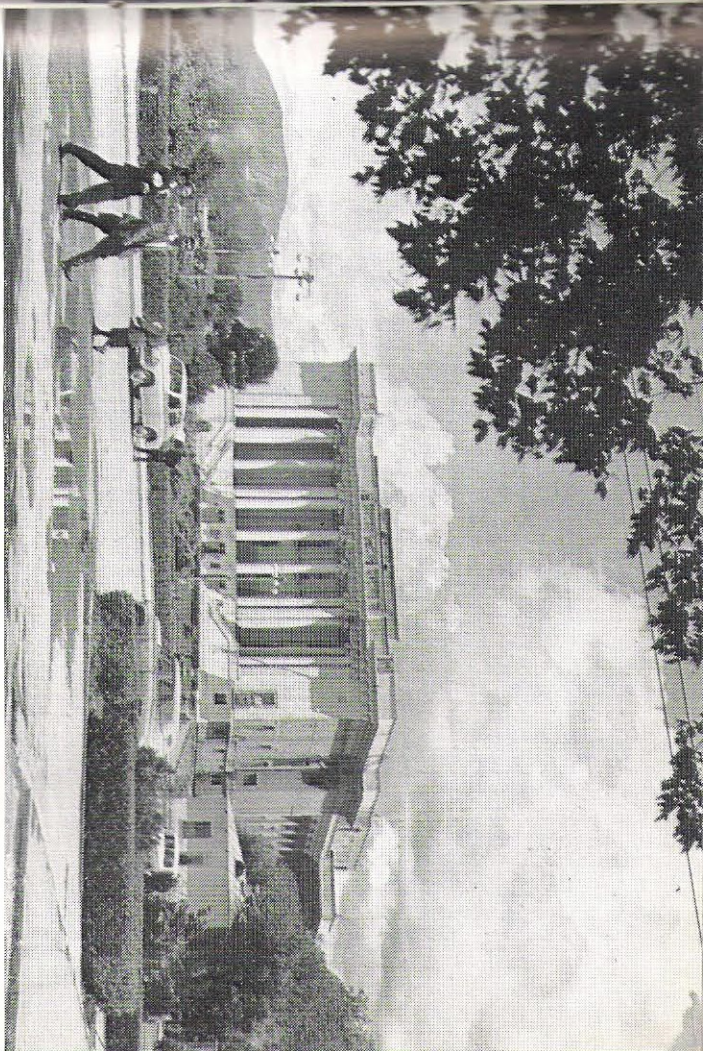
Alini Street — one of the thoroughfares of Stalinabad, capital of Tajikistan.



A group of soloists of the Rubob Ensemble of Tajikistan, in national costume and playing traditional instruments.



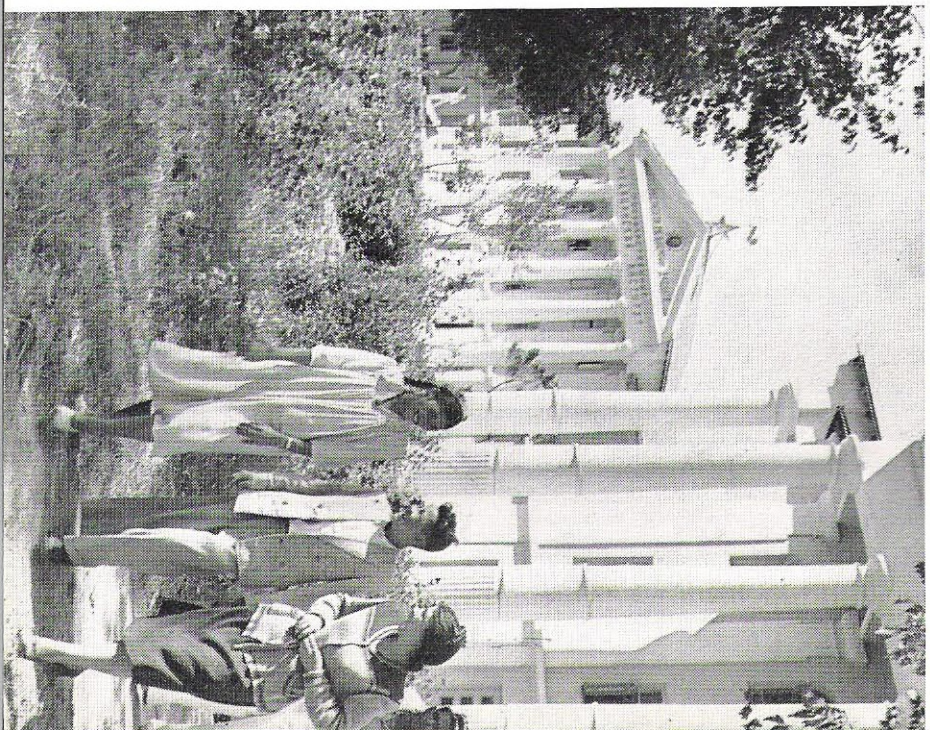
A general view of the Tajik capital—Stalinabad.



Above: The Tajik State Theatre (the Lakhtuti Theatre) of Opera and Ballet in Stalinabad.

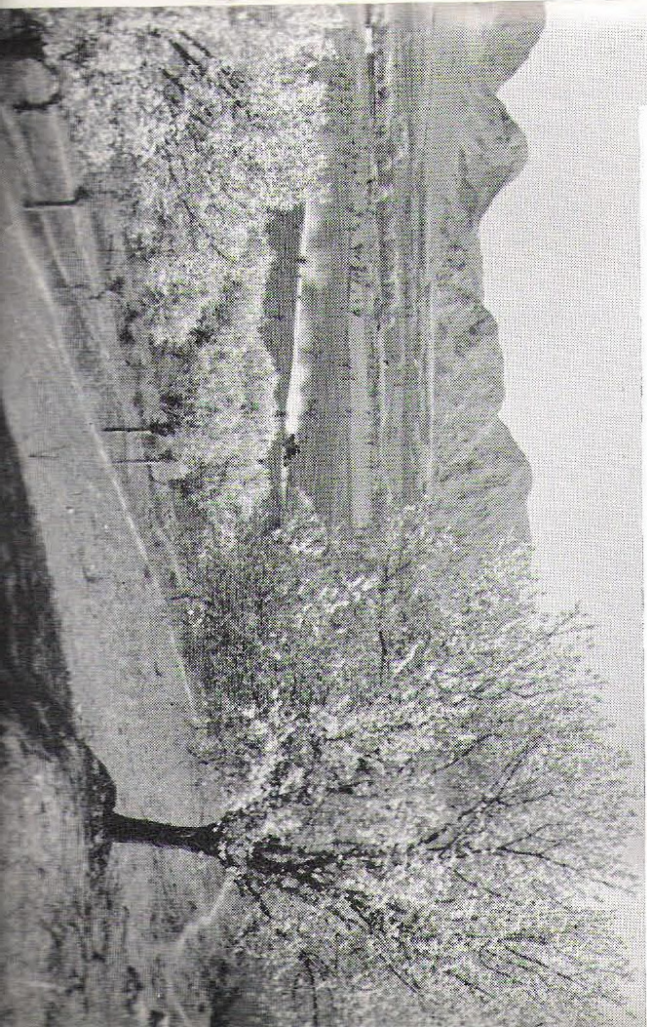


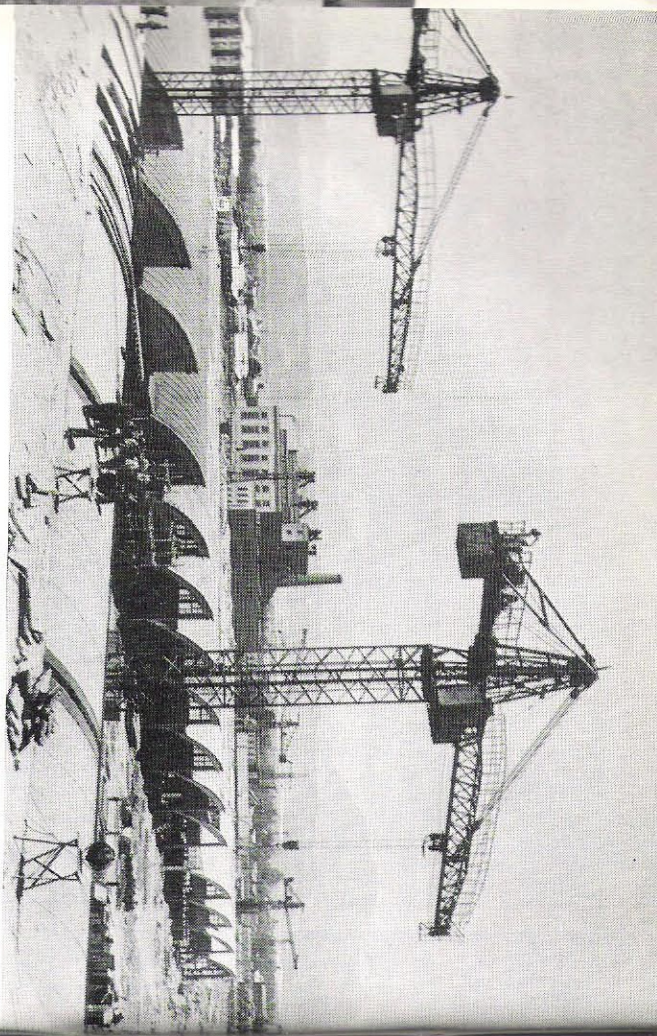
Laboratory studies at the Teachers' Training Institute, Stalinabad.



Student doctors at the "Avicenna" Medical Institute in Stalinabad.

Mountains, such as those below, cover 90 per cent of Tajik territory. They include the Pamirs—"roof of the world"—some peaks of which exceed 22,000 feet. Dropping to 1,000 feet, villages, farmsteads and garden plots can be seen, whilst in the valleys (bottom right) there are orchards, cotton plantations and grazing cattle.

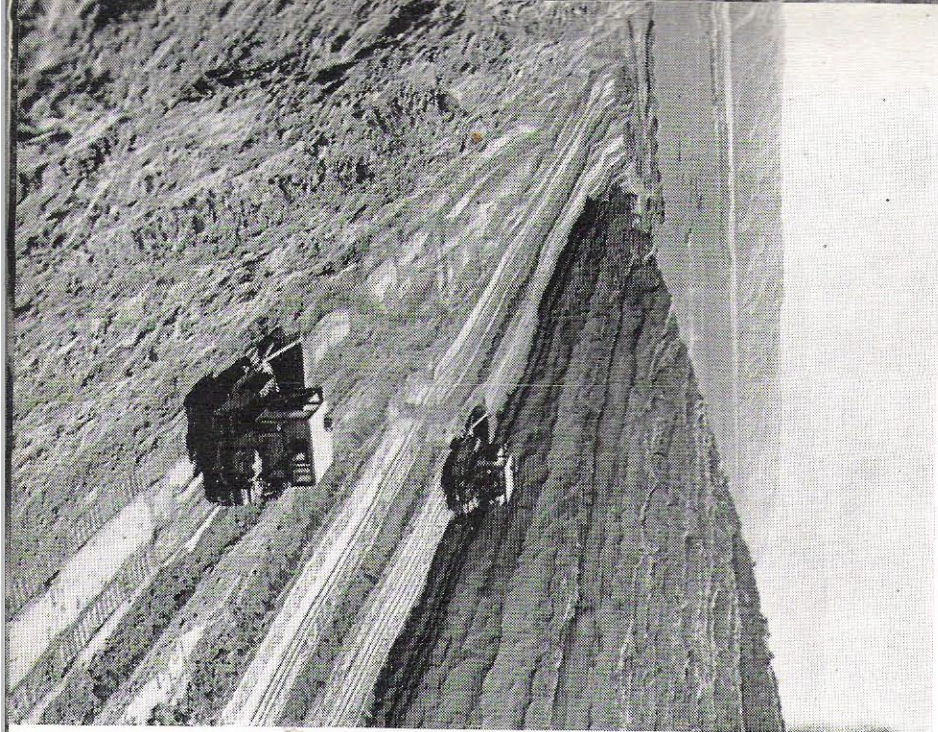




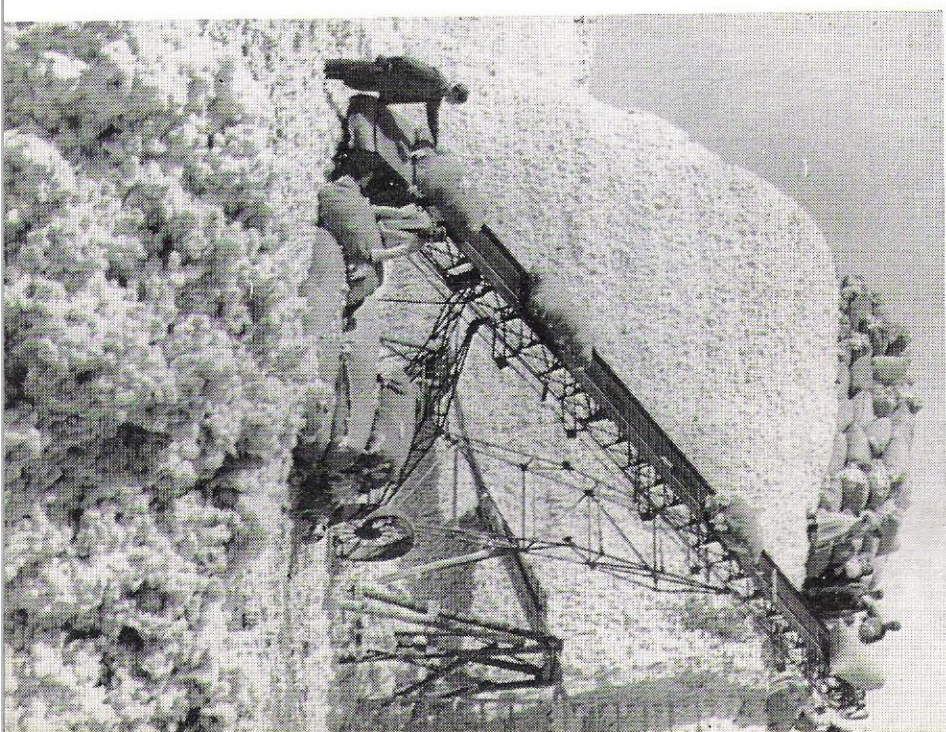
The construction site of the second section of the Stalinabad Textile Mills.



Sattar Akhmedov, a member of the cotton-growing Moskvra Collective Farm, at tea with his family.



Bulldozers and graders at work on a new irrigation system in the Kulyab Valley. The new canal, 35 miles long, is to be ready in the spring of 1960, and will enable cotton and fruit to be grown in this sun-parched area.

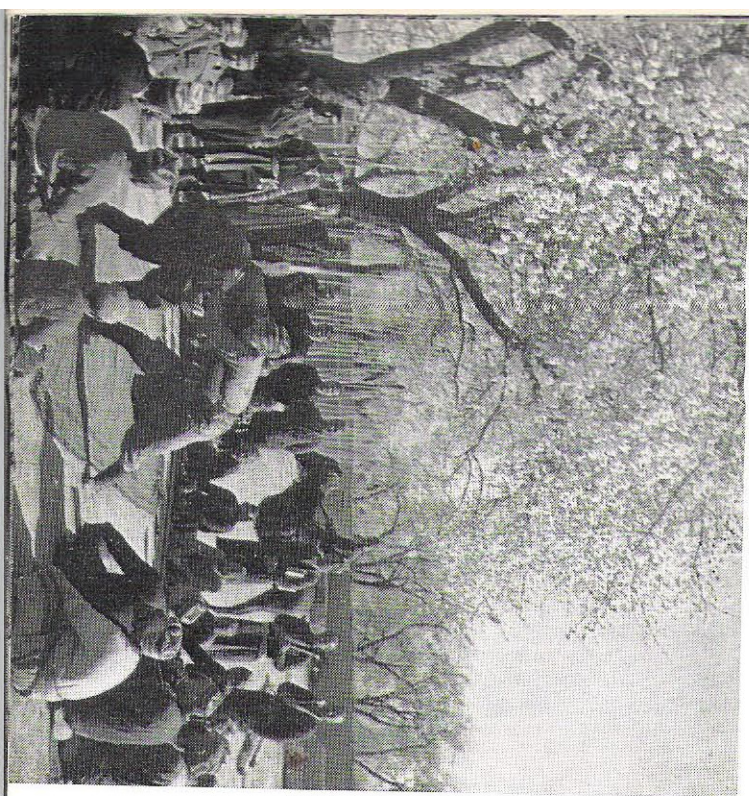


Another Tajik mountain—this one is of newly gathered cotton. Textile mills now being built in Tajikistan absorb much of the local crop.

One of the Tajik arts is wood-carving. S. Nurdinov works on screen panels embodying the aims, arts and crafts of the Republic.



A bout of Tajik national wrestling between Bobo Tagoyev and Khodzi Amukov, collective farmers of the Istara District.



at a school for adults, then at courses for tractor drivers and after that at a school for agronomists.

He was first elected collective-farm chairman shortly before the war. When the Soviet Union was invaded, Turdudev signed up to defend what Soviet power had given him. He ended the war in Berlin and returned to his collective farm.

Things had gone from bad to worse at the farm during the war and Turdudev, again elected chairman, devoted much effort and energy to its rehabilitation.

He is a zealous manager, but is guided by no thought of personal gain. What inspires him is the common interests, the interests of Soviet society, whose aim is to make life happy, purposeful and prosperous for all working people.

The fate of Pulat Babayev, chairman of the *Forty Years of October* Collective Farm, is more or less the same. But it has been different in the case of his deputy, Umarbek Otabekov: he had never experienced the difficulties the elder generation went through.

He grew up after the establishment of the collective-farm system and therefore did not know poverty. He finished secondary school in his village, studied at the Agricultural Institute in Stalinabad and returned to his home collective farm an engineer.

Last year this young engineer was elected to the farm board and entrusted with the management of its fleet of vehicles. And it is not a small fleet either: the farm has forty tractors, as well as combine harvesters, automobiles and various other agricultural machines.

The fate of these two people is the fate of two Tajik generations. It is a graphic illustration of my country's progress.

I myself come from a peasant family and know only too well the poverty, misery and hardships which Tajik peasants suffered before the Revolution.

I often visit collective farms in the Republic and each visit shows me how much Tajikistan's agriculture has achieved, how much the peasants' life has changed in Soviet times, how much has been done.

But a Soviet citizen—be he a collective farmer, a scientist or a statesman—always looks ahead, into the future of the Tajik land which he wants to see still more beautiful and prosperous.

Seven-Year Plan

Tajikistan's seven-year plan of national economic development pays particular attention to agriculture. This is a manifestation of our resolve to catch up and surpass the United States in the *per capita* output of meat, milk and butter.

We are sure that we shall create an abundance of agricultural produce in our Republic just as we have always carried out our plans. This is because we have been guided by the Communist Party.

The Communists not only indicate the line of advance to the people; they have always succeeded in mobilising the people's forces to achieve this aim, to accomplish these plans, no matter how stupendous they may be.

In 1965 our total grain output will be 1.5 times that of 1958. Taking

different items separately, we shall produce seven times more maize, 1.3 times more cotton (particular attention will be paid to growing the valuable five-fibre varieties), 2.6 times more potatoes and 3.7 times more other vegetables, 2.3 times more melons, 6.8 times more fruit and 3.1 times more grapes, and 1.5 times more silkworm cocoons.

Our collective and state farms will greatly increase the output of such valuable sub-tropical crops as figs, pomegranates and lemons.

Horticulture will advance to second place after cotton-growing within the next few years and Tajikistan will become one of the biggest "orchards" in the Soviet Union.

A big effort will be made in the seven-year plan period to develop animal husbandry, whose main branch is sheep-breeding. The number of sheep will increase 1.4 times by 1965. The number of fine-fleeced and semi-fine-fleeced sheep will grow four-fold, that of karakul sheep—almost two-fold. The number of the famous Gissar meat-and-fat sheep will increase considerably.

Every Tajik knows that our plans, however grandiose they may be, will be carried out ahead of the original schedule. A people that has become master of its own destiny possesses tremendous creative potential. And the soil in the hands of such a people becomes unusually generous.

White Gold

Even a cursory glance at the economy of the two collective farms set up on the virgin soil of the Vakhsh Valley shows that cotton is their main wealth. And it is also the main wealth of the Republic.

This is symbolised in the arms of Tajikistan: its red star is surrounded by a wreath of cotton branches and wheat-ears.

Tajikistan is one of the Soviet Union's biggest producers of cotton, especially of its valuable fine-fibre varieties.

She has been producing cotton from time immemorial, but in the past cotton-growing was extremely backward. The peasants cultivated a low-quality variety whose bolls usually did not open and the peasants picking cotton tore them open by hand.

The harvests were pretty poor: between .06 and .08 ton per acre, and the fibres were not white but yellow and rough.

In the 1920's Tajikistan began to cultivate fine-fibre cotton from Egyptian seed. The "Egyptian", as this cotton came to be known, soon no longer satisfied us: the yield was too low.

Soviet experts began to work out new varieties suitable to the soil and climate of Tajikistan. State plantations were set up in the Vakhsh Valley for experiments with fast-ripening and high-yielding varieties. The best kinds from these "cotton laboratories" were passed on to the collective farms, and the result soon began to tell.

Before the Revolution, in the record year of 1913, Tajikistan produced only 32,300 tons of cotton. Last year she grew 455,000 tons of cotton of incomparably higher quality.

This leap, naturally, would have been impossible without the collectivisation of agriculture, which enabled the country to raise farming to an unprecedented level.

The wooden plough and ox gave way to the tractor and other modern

implements. In 1958 there were 11,000 tractors working in the fields and there will be 14,000 more by the end of the present seven-year period. The number of people capable of farming scientifically has grown too. In fact, you will not find a single collective farm without one or several agronomists, zootechnicians and veterinaries—people with special secondary and higher education. They are all of peasant origin; they come from the people, live their life and work in their interest.

Proceeding from our vast experience in managing large-scale mechanised economy, we are confidently planning to increase cotton output in the Republic to 560,000-600,000 tons by 1965. We shall achieve this partly by expanding the area under this crop, but chiefly by raising per-acre yields.

In this, that is, in per-acre yields, Tajikistan already leads the world and the Tajik peasants intend to continue to do so in the future. Our goal is an average of 1.2 tons per acre.

Cotton is our people's pride and wealth, and they have always considered it their duty to their country to raise its output.

The flag of the Tajik Republic has the highest Order of the Soviet Union on it, the Order of Lenin. Tajikistan was awarded it in recognition of her achievements as a cotton-grower, which makes this Republic one of the greatest cotton producers in the world.

Hundred Million Yards

Tajikistan has long been famous for her skilful artisans, but she had no industry of her own before the establishment of Soviet power. Having become masters of their own destiny, the Tajik people began to build factories, plants and mines with the assistance of the entire multi-national family of the Soviet Union.

The job was difficult, since everything had to be started from scratch. Moreover, apart from building industrial enterprises, we had to train people to operate complex machinery and tackle intricate technological processes.

We now have 212 major industrial establishments, among them the big Stalinabad Textile Mills, the Leninabad and Stalinabad silk factories, footwear, garment and knitted-goods factories, powerful hydro-electric stations, mines and coal pits, metal-dressing works, cotton-cleaning plants and food-processing factories.

A big share in industrial output is accounted for by light industry, based on the various local raw materials. The most developed are cotton-factories, silk, knitted-goods, clothing, leather and footwear, for which the factories are equipped with up-to-date machinery. All labour-consuming processes here are mechanised and many automated.

The Republic's textile industry is all-inclusive, embracing all the processes from cleaning cotton to manufacturing fabrics and from unwinding cocoons to producing high-quality silk. In the past five years, for instance, we have increased silk output three times, and fifteen times compared with 1940.

The development of socialist industry in the Republic has been accompanied by the growth of the Tajik working class and the appearance of a Tajik intelligentsia that has mastered productive and technological processes in industry.

Industrial Expansion

What we have done so far is only the foundation for further rapid industrial development.

Let us turn to our seven-year plan. It provides for tremendous investment in industry—2,700 million roubles, or over three times the sum invested in the preceding seven years.

One of the decisive factors for the successful carrying out of this grand programme will be the expansion of its power resources and the priority construction of power plants.

We shall pay particular attention to this problem in the seven-year period. The plan provides for a 2.4-fold increase in power output. The generating capacity of a whole number of hydro-electric and thermal plants will be increased to the utmost and the use of electric power in agriculture considerably expanded. By the end of the seven-year period the republican electric stations will be producing as much power per annum as the whole of tsarist Russia did in 1913.

We shall build new branches of industry, especially chemical. Tajikistan is rich in raw materials and has sufficient power resources to create a chemical industry which will produce fertilisers for our fields, synthetic fibres and consumer goods.

Our metalworking and engineering industry will develop at a rapid pace and we shall produce automatic looms for textile and silk mills. The seven-year plan provides for more than 6,500 of them.

There was a time when it was thought that the mountains of Tajikistan were poor in minerals. By their exhaustive surveys the Soviet geologists proved it to be otherwise. They found oil and coal, precious stones and rare metals.

In the mountains, where man had not trodden before, the Soviet people established large up-to-date installations to mine lead and zinc, tungsten and mercury, antimony and fluor spar. Oil and gas fields were opened in the foothills and valleys.

More and more deposits are being discovered by geologists and that is why the Republic's planning organisations have decided to increase the output and processing of lead and zinc ores, tungsten, antimony and mercury almost two-fold in the seven years and considerably raise the output of coal, ozocerite and fluor spar.

We shall continue to expand our light industry, particularly textiles. The second section of a new big mill which will have 117,000 spindles and 2,855 automatic looms, is now being completed.

With the opening of this section, the mill will increase the output of fabrics next year to 70 million yards. When the third section is completed towards the end of the seven years, it will be producing 100 million yards.

The mill will then be one of the biggest in the Soviet Union.

It might be interesting to note that the other big enterprise in the Republic, the Leninabad Silk Mill, manufactures considerably more silk than did the whole of tsarist Russia.

With each year of the seven-year plan period Tajikistan's industry will play an increasingly important role in her national economy.

During this period, Tajikistan will build 200 new industrial enter-

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prises. State investments since the establishment of Soviet power total 10,000 million roubles; in the seven-year period they will total 8,600 million. This shows the really colossal scope of our plans.

The Town of My Youth

Some towns can trace their history a thousand years back.

But Stalinabad where I grew up, is a young town. I witnessed its first steps and later saw it square its shoulders.

A young man or a visitor gets to know the history of a town in a museum and the things he sees there are merely exhibits. For me, they are the starting points of reminiscences.

A quarter of a century ago, on the site of Stalinabad, there was an ordinary village called Dyushambe with a few dozen mud houses whose grey walls faced the crooked little streets; the population numbered a few hundred. The nearest railway station was about 150 miles away.

Today Stalinabad—Tajikistan's capital, and her main industrial and cultural centre—has a population of 224,000.

Tajikistan became an autonomous republic in 1924 and Dyushambe was made the residence of the government. The first train reached it five years later.

The first paved street, the first big stone building, the first electric lamp—they were all big events in the life of the town.

Today, all that is in the past. Stalinabad's main, axial thoroughfare stretches for eight miles linking all the districts of the town which descend, together with the river, into the valley to the south.

The capital's leading industrial establishments are located on the lower southern terrace, while the residential quarter, the administrative offices and the educational and scientific institutions are in the centre.

In the upper elevated part of the town are residences, hospitals and certain institutes. This is a good location which gets the full benefit of the winds which blow from the mountains. The city's streets, lined with trees, remind one of shady lanes in the parks and you can appreciate them especially when, leaving the city, you find yourself alone with the merciless scorching noonday sun above.

In the Central Square is the Government House accommodating the Presidium of the Tajik Supreme Soviet and the Council of Ministers.

The deputies of this supreme state organ are workers, collective farmers and intellectuals, with women making up one-third of the total.

There are many educational establishments in the city. The State University has an enrolment of 3,500. The Medical Institute trains physicians for the Republic, and there is a Teachers' Training School. Engineers and agronomists are trained at the Polytechnical and Agricultural institutes. There are seventy libraries, among them the City Public Library with 1,200,000 volumes.

The young town has four theatres with permanent companies. They stage national ballets and national operas, both of them forms of art which were unknown in pre-revolutionary Tajikistan.

The Drama Theatre stages Tajik, Russian and Western classical and modern plays. Towering high over the city is the lattice-framed aerial of the TV station.

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One of the beauty spots of the capital is the artificial lake, which has become the people's favourite place of recreation.

The City Soviet has much work and plenty of plans. According to the seven-year plan, Stalinabad is to expand considerably and hundreds of new houses are to be built. New schools will be opened for the children. Much will be done to beautify the city and the slopes surrounding it will be turned into parks.

Stalinabad is a modern city in which it is a pleasure to work and live. It is the outpost of the Republic's industrial and cultural development. At the same time, it has lost none of the features distinguishing the cities of the East and has its own, national characteristics.

Before the Revolution, Tajikistan had just one town—Khodzhtent: now one-third of her population live in cities.

This rapid growth of urban population has caused certain housing difficulties despite the large-scale construction now going on. The building of 76,000 flats in the seven-year plan period will completely eliminate the housing shortage.

Thirst for Knowledge

I recall one incident. In the course of the reconstruction of one of the streets in Stalinabad we had to close a state bookstore for a few days prior to its removal to new premises. Hardly had the sign been put up about its closure than the City Soviet and the Council of Ministers began to receive letters asking that the store be reopened as soon as possible. This may be a minor fact, but there is a lot behind it.

Before the Revolution, practically the entire population was illiterate and only a few had access to books, chiefly the better-off.

In our day, a semi-illiterate person is as rare as a literate was before. The Communists have done much to acquaint the Tajik with books. They showed him that knowledge doubled a man's strength, armed him in the struggle for his happiness.

We have 2,600 ordinary schools with 329,000 pupils and a staff of more than 18,000 teachers. The higher educational establishments have an enrolment of 17,000.

In public education, Tajikistan has out-distanced a great many Western as well as Eastern countries. It has one student to 118 people, while in France the ratio is 1:500 and in Britain—1:526.

The Republic has educated its own intelligentsia, which numbers 44,000 teachers, agronomists, physicians, engineers and other specialists in diverse branches of the economy and culture. Under the guidance of their Academy of Sciences, the scientists of Tajikistan solve important problems connected with the productive forces in the Republic.

In Moscow, for instance, there lives and works a scientist of world-wide reputation, Bogolyubov. One of his pupils, Akobir Atkhamov, teaches and does research at the State University in Tajikistan. Though only thirty years old, Atkhamov is a member of the Tajik Academy of Sciences and, like his teacher, is a specialist in theoretical physics.

Atkhamov belongs to the new generation of Tajik scientists. He was born into a collective farmer's family and was one of six children. His father did not suffer from poverty or lack of rights and was able to give

his son first a secondary and then a higher education. The state taught Atkhamov free of charge and, when he was at the university, gave him a grant which enabled him to study without having to worry about money.

Though living in Stalinabad, more than 3,000 miles from Moscow, Atkhamov knows what is happening in the world of science not only in his own country, the Soviet Union, but abroad as well. In the field of theoretical physics alone the Tajik Academy of Sciences receives more than twenty foreign publications.

And even more significant is the fact that science is now open to the women of the East, who used to have no rights and no place in society in the past.

The highest scientific degree in the Soviet Union is the D.Sc. One of the recipients of this degree is Sofia Khakimova. She became the first Tajik woman with a D.Sc. at the age of thirty-five.

Khakimova's parents died when she was a child and, if she hadn't lived in the Soviet Union, she would have probably become the toy of some rich man.

The Soviet government gave her an education. She studied at a higher educational establishment in Stalinabad and then in Moscow, where her teachers were prominent scientists. She brilliantly defended her theses for master's and doctor's degrees and now heads a department at the Stalinabad Medical Institute.

Science in Tajikistan is developing apace and the gratifying thing is that it is open to all. In Soviet times, the Tajik publishing houses have put out more than 10,000 books totaling 92 million copies—a regular mountain-range of books. The Tajiks love books, and books have become their faithful companions.

What about Religion?

Foreigners visiting our country often ask me about religious freedom in our country.

The Tajik people have professed Islam from time immemorial. Having separated the church from the state and given the people access to knowledge, Soviet power has ensured to all the freedom of conscience. It has never persecuted religion, as is alleged by certain ill-wishers of my country, nor resorted to reprisals against the believers and the clergy.

There have been a few cases of clergymen coming out against the popular system and of the Soviet government taking measures against them in accordance with the laws of the Republic. But that was in the early years of Soviet government and, even then, it was not a matter of religious outlook, but of practical activity against the people.

Some of the visitors I meet have heard many fables about religious persecution and continue to have their doubts. In such cases, I advise them to have a talk with any clergyman, starting with one who has just graduated from the Theological Academy and ending with their leader, the *Kazi* Yusupov, to visit mosques and holy places (which, I might add, have never been destroyed but are protected by law) to speak with the people who attend Friday prayers.

At the same time I do not hide the fact that most of our young people, being thoroughly educated, are atheists and have other ideals

and another world outlook. But that, too, conforms to our principle of freedom of conscience.

The Republican government maintains relations with the church through the Committee for Religious Affairs, whose job is to arrange questions of material character: construction of church buildings, purchase of machinery and equipment from the state, and so on.

A new mosque was recently built in Koktash and all the arrangements regarding land and construction were made through the Committee. State-church relations are limited strictly to such questions.

The Moslems of Central Asia and Kazakhstan have their own organization headed by the Central Asian Moslem Board. The Tajik section of this Board has many mosques and other buildings, as well as a publishing house and a printing works at its disposal. It is with the assistance of this organization that numerous Soviet Moslems make pilgrimages to Mecca.

In conclusion, I should like to recall that the Constitution of the Republic, just like the Constitution of the Union of Soviet Socialist Republics, guarantees the freedom of religious worship to all citizens.

A Doctor Flies to the Patient

Some time ago I read in the papers that a retired American major, a war veteran, committed a crime to get money for his parents' medical treatment and paid for it with his life.

We Soviet people do not understand that, it seems absolutely barbarous. We are accustomed to the fact that medical treatment in the Soviet Union is free. There are first-aid stations even in the most remote parts of the Republic.

True, some 35 or 40 years ago we were no better off medically than, say, Iran or Turkey. Before the Revolution there was not a single medical establishment in my country. In 1914 the tsarist government allocated a ridiculously scanty sum for public health in Turkestan, which then included Tajikistan—14 kopeks per person, while the Bukhara emir's government did not give a single kopek for that purpose.

The people were forced to go to quack doctors. In Dyushambe Village (the present Stalinabad) there was a leper colony. Malaria, trachoma and other diseases took a toll of thousands, especially among the children.

At present we have 8,000 medical workers with higher and secondary education in Tajikistan. In the number of medical workers per thousand of population Tajikistan is ahead of Britain, France and Finland, not to mention such countries as Iran, Turkey and Pakistan.

The Tajik Council of Ministers receives many letters thanking doctors for their selfless work and heartfelt attention. One recent communication is from an elderly mountaineer who was badly hurt in an accident. His life was in danger and the only thing that could save him was an operation. The collective-farm doctor who administered first aid ordered a plan from Stalinabad. The patient was flown to the up-to-date republican clinic, where the surgeons saved his life.

This is not the only case of its kind on record. Aerial ambulances make trips to the most remote parts of the Republics and sometimes their flights are little short of heroic. Each flight costs the state more than what a qualified worker earns in a month and a half, but it does not cost the sick man a kopek. In the Land of Soviets, where human life is prized above everything else, this is natural.

Just how much attention the state pays to public education and health may be seen from the fact that in 1959-65 Tajikistan will spend 739 million roubles for this purpose, or almost one-third of what will be invested in industry.

Man—That has a Proud Sound!

I recall these splendid words of Maxim Gorky every time I think of my country's deeds and people. Everything that is being done in Tajikistan—construction of new factories and power plants, building of new canals, cultivation of new varieties of cotton—is being done for Soviet people, for their welfare and happiness.

Socialism and Communism are not abstract conceptions to which certain people resort in their attempts to frighten the credulous abroad. We have built Socialism and it has freed people from age-old poverty, ignorance and the exploitation of man by man, and given them knowledge, material security and opportunities for leisure.

The Communists have always considered that people are the greatest treasure. Socialism has glorified working man, made labour free and given its fruits to those who toil.

Soviet power has put an end to the centuries-old tragedy of the Tajik people—a people who possessed ancient culture but could not enjoy its fruits.

Under the rule of the Bukhara emirs even elementary education was beyond the reach of the masses. The people who had given the world such famous scientists and writers as Abu-Alli ibn Sina, Rudaki, Nostr Hisrou and many others, whose works are part of the treasure-house of world culture, had no access to their own rich heritage.

The Soviet system helped the Tajik people not only to revive their splendid ancient culture, but also to enrich it with new achievements.

It may be interesting to note that there are more than 2,000 public libraries with a total of over eight million books, more than 1,000 clubs, and 59 newspapers and thirteen magazines with a circulation of more than half a million.

We have become accustomed to free tuition in secondary and higher educational establishments, to free medical treatment, to generous pensions for old people and invalids.

Humanists by our world outlook, we have created a material base for the realisation of our principles.

Visitors to our country are pleasantly surprised by the low price of books. People need books and that is why they cannot be expensive in our country. Compared with other countries, we also have low rents, not exceeding 5 per cent of the average wage of a worker. And although we still have housing difficulties, the rents remain stable.

Industrial growth has greatly increased urban population. Instead of one town Tajikistan now has fourteen and a big number of workers' settlements. This calls for a big effort and plenty of funds. In the current seven-year-plan period we shall build considerably more houses than in all the years of Soviet power.

Creating Abundance

The plan provides for huge sums for the building of municipal services and that will enable us to make our towns and workers' settlements much more comfortable.

At present our industry produces fabrics, footwear, clothes and all the other basic commodities, and their output will increase as the years pass. To achieve that, we are modernising the old light industry and food-processing plants and building new ones. One of the former is the Stalinabad Leather Factory, whose capacity will be doubled.

In Khodzhent we shall soon commission a big carpet factory which will produce three million square yards of rugs a year.

In Stalinabad we are building a big edible oil factory and next to it a creamery and a big confectionery. New light industry enterprises will rise in many other towns.

All that will enable us to increase the output of cotton fabrics 2.4 times in the seven-year-plan period, silk—1.6 times, leather footwear—2.4 times, knitted goods—2.2 times.

The output of meat products, butter, cheese, fruit juice and other foodstuffs will increase several times over.

The sum invested in building new enterprises for the light and food industries in 1959-65 will be double that of the preceding seven years.

All this will bring us closer to the goal we have set ourselves: to create an abundance of clothes, food and comfortable houses, so as to achieve the principle of Communism—from each according to his ability, to each according to his needs.

Speaking at the 21st Congress of the Communist Party of the Soviet Union, T. Ujabayev, First Secretary of the Communist Party of Tajikistan, had every reason for saying: "The fighting banner of all our historic victories is the Leninist national policy, steadily pursued by the Party, the indestructible friendship of the peoples of the Soviet Union."

New, still grander perspectives open up before the Republic in the forthcoming seven-year period. The Tajik economy, like the whole of the Soviet economy, will develop at a hitherto unprecedented rate.

Foreigners Impressed

Even a prejudiced visitor is convinced by the logic of facts that Tajikistan has made tremendous progress.

I would like to quote a few of the foreigners who have recently visited our Republic.

Here is how Mrs. Hankins-Halliman, a member of a British women's delegation, describes her impressions:

"When I came to Tajikistan it was with the idea of seeing for myself what the Soviet Government was doing with a country which I knew from romance and history to have been a desolate land of barren rock,

parched deserts and wandering hungry people. I wanted to see how conditions had changed, if at all. What do I find? The bare rocky mountains still rise in their purple mists but their formerly unleashed torrents are now harnessed to yield hydro-electric power which in turn is made to transform the deserts and valleys from the unproductive landscape I had expected to the endless green fields and rich vineyards which surround us.

"Agriculture is flourishing; the collective farms are prosperous by any standards and the living conditions of the people are high. It seems a happy land. Traces, the merest traces, of the old life remain only to emphasise the prodigious progress taking place everywhere we have been in the Republic."

And here are the comments of Professor Ule Bron of Norway:

"I must say we are strongly impressed by what we have seen. We know that Tajikistan was a backward and under-developed country in the past. We have heard of your country's progress, but we are astounded by what we have seen. We have seen a country with a well-developed industry and agriculture, with high living standards. You have advanced a lot culturally, and what is interesting is that your national customs and ancient traditions blend successfully with the culture of the entire Soviet Union."

Mr. Sharma, the Nepalese government's adviser on agriculture, had this to say:

"During our visit here we have convinced ourselves that you have literally performed miracles, especially considering the fact that you had to start from scratch. We have convinced ourselves that you have done away with such diseases as typhus, small-pox and malaria, and we would do well to ponder on how you have achieved that. We should also study in detail the measures you have taken in the sphere of medicine and education, as well as in industry and agriculture. I must say that you have a splendid record of achievement in industry. We think that your experience will be very useful for our country."

We who witness all that is happening in Tajikistan, we ourselves find it difficult to believe that all this has been done in so brief a period—our memories of the past are still too fresh.

What is the reason for this wonderful prosperity of my sunny country?

Above all it is the fact that Soviet power has awakened and stimulated the formerly enslaved people to active endeavour, and the people, having realised that it is master of its destiny and an equal member of the Socialist family of nations, is performing miracles.

In its advance to the bright future which we call Communism, it is being guided by its vanguard, the Communist Party.

Great Friendship

There is yet another factor of utmost importance for understanding the progress our Republic has made: our strength, the earnest of our successes, lies in the great friendship of the Soviet nations. Our brother and elder comrade, the Russian people, has always helped us selflessly.

From the very first day of its establishment, the Tajik Republic was helped financially, economically and organisationally by the U.S.S.R. government and all the peoples of the Soviet Union.

It was only thanks to this assistance that the young Republic, which then had no means of its own, was able to undertake industrial, agricultural and cultural construction on an unprecedented scale.

In the first five-year-plan period—in the early 30's—this assistance enabled us to build the industrial base necessary for our further national economic development.

But it was not only a matter of invaluable material assistance. In those days Tajikistan had no skilled workers, no doctors, teachers, engineers, agronomists, scientific or other workers.

The peoples of the Soviet Union proved their friendship by sending their best representatives to Tajikistan—qualified workers and specialists—who helped us in our state, economic and cultural construction.

At the same time, the economically developed central areas of the Soviet Union supplied Tajikistan free of charge with all the necessary materials, industrial equipment, automobiles, tractors and other agricultural machinery.

All this helped the Tajik people, who had become masters of their own destiny, to make a gigantic leap in an historically brief span of time from age-old feudal backwardness to rapid Socialist progress, to advance tempestuously in industry, agriculture and culture, to enhance the well-being of the working people—in other words, to turn their country into a prosperous industrial and collective-farm Socialist republic.

Lenin's wise national policy was the vital force which enabled the formerly oppressed peoples to take the highway to happiness and eliminate their economic, political and cultural backwardness.

Together with the entire Soviet Union, the Tajik Republic embarked on the new seven-year plan of grandiose construction at the very height of its prosperity. Fully taking into account the interests of all the republics and harmonising their efforts, this plan will further strengthen our great friendship.

And when I think of all this, I see how utterly ludicrous and pitiful are the attempts of those who try to represent the Soviet Union as an aggressive country allegedly seeking to infringe on other nations' interests. For it is a well-known fact that a state's foreign policy, its foreign actions, are the continuation of its policy at home.

The Soviet State, which has built up a great and indestructible friendship among all its people and nations, does not entertain any expansionist plans or think of conquering other nations.

Setting a splendid example of co-operation among big and small nations, it seeks only friendship with other states and peoples.

Our greatest desire—and even necessity—is to live in peace and friendship with all the countries in the world. We need this to develop orchards and farms, build factories and bring up our children and to guarantee constant and uninterrupted progress in our country—the land of sunshine.

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